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THE  
*CHRISTIAN SOLDIER:*

OR,

The Duties of a Religious Life ;

Recommended to the A R M Y,

From the Example of *CORNELIUS.*

*Thomas Bampfylde*



[ Price 3 d. or 20 s. a hundred. ]

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THE  
CHRISTIAN SOLDIER:

*Broughton* FOR,

The Duties of a Religious Life,

Recommended to the ARMY,

From the Example of CORNELIUS:

IN A

S E R M O N

PREACHED

Before His MAJESTY'S Second Regiment  
of Foot-Guards.

---

By an Assistant Chaplain of a Garrison.

*Thomas Broughton*

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The SECOND EDITION.

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MDCCLVIII.

CHRISTIAN SOLDIER

O R

The Duties of a Religious Soldier

Recommended to the Army

From the Example of GEORGE WELLESLEY

LORD VICTOR OF WATERLOO



BY LORD

Before the  
His ensuing Discontent  
by claims that Protection



which is to oblige  
In such manner you was pleased

to promise it; and waits  
only with anxious Acknowledgment

for the Lord of your Assistance  
in the Lord as well as of

Religion to know of the Army as  
United in Arms and in the same

and the Lord of your Assistance  
in the Lord as well as of

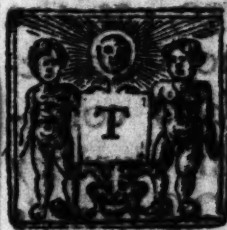
T O

THE RIGHT HONOURABLE

THE

Lord Viscount *Ossulstone.*

My LORD,



HE ensuing Discourse hum-  
bly claims that Protection,  
which, in so obliging a  
manner, You was pleased  
to promise it; and waits up-  
on You with grateful Acknowledgements,  
for the Favour of your Acceptance. It  
addresses your Lordship, as well out of  
Respect to your Rank in the Army, as  
in Honour to your Person, esteemed  
highly, and most cordially valued by the

A 3

Author;

## vi DEDICATION.

Author; who has ever retained the Regard and Affection of a Tutor, tho' his Relation to your Lordship in that important and endearing Service has long since ceased.

This Sermon, my Lord, was preached a few Years ago to a *Military Audience* in the *Tower*, and published at the Request of the *Honourable Gentlemen*, who commanded the Garrison at that Time. The very kind and courteous Reception it then met with at their Hands, encourages me to venture it once more abroad under your Lordship's Shelter and Patronage, as the likeliest Means to have the Countenance of the *superior Officers* continued towards it (a Favour, *worthy Sirs*, asked of You in Lord *Ossulstone's* Name); as also, to procure that Regard for it from the *Soldiery*, which the Subject demands, and what an ardent Zeal for their present and future Welfare may modestly expect.

The



The *Hero* here exhibited to View, and proposed for Imitation, is a *Convert to Christianity*; as such, under whose *Standard* can he appear to greater Advantage, than that of *British Officers*, who bear the high and honourable Title of *Christians*?

It stirred up the Indignation of a *good Soldier*\*, and a *fine Writer*, to observe, that “when we say a Thing  
“was done like an *old Roman*, we  
“have a generous and sublime Idea,  
“that warms and kindles in us, to-  
“gether with a certain Self-disdain,  
“a Desire of Imitation; when, on  
“the other Side, to say, ’twas like a  
“*primitive Christian*, chills Ambi-  
“tion, and seldom rises to more  
“than the cold Approbation of a  
“Duty that perhaps a Man wishes he  
“were not obliged to. But (as he  
“nobly adds) why is it that the *Hea-*  
“*then* struts, and the *Christian* sneaks,  
“in our Imagination? If it be, as

“Ma-

\* Sir Richard Steele.

“ *Machiavel* says, that Religion throws  
 “ our Minds below noble and hazard-  
 “ ous Pursuits, then its Followers are  
 “ *Slaves* and *Cowards*; but if it gives  
 “ a more hardy and aspiring Genius  
 “ than the World before knew, then  
 “ he, and all our fine Observers, who  
 “ have been pleased to give us only  
 “ *Heathen Portraiture*s, to say no  
 “ worse, have robbed their Pens of  
 “ Characters the most truly *gallant*  
 “ and *heraick* that ever appeared to  
 “ Mankind.”

But, without stripping *Heathen Mo-*  
*rality* of its *Armour* wherein it trust-  
 eth, or enviously plucking the Laurels  
 from its Brows, *Christianity* only in-  
 treats, that her *Virtue* may be tried, her  
*Valour* proved, her *Skill* and *Resolu-*  
*tion* shewn, her *Intrepidity* displayed,  
 and her *Fortitude* exercised; and she  
 would be quickly seen to bring into  
 the Field a noble Army of Heroes, a  
*thundering Legion*, a gallant Company,  
*famous in their Generation*, and Men  
 of

# DEDICATION.

ix

*of Renown\*, through Faith subduing Kingdoms, waxing valiant in fight, turning to flight the Armies of the Aliens.*

Every noble Accomplishment, every Virtue and Grace, that can adorn the Mind of Man, or spread a Lustre over all

\* It might prove a distasteful Compliment to some *illustrious Characters*, who are living Instances of the mighty Power and Excellence of Religion, to have their Names mentioned on this Occasion. But it can give no Offence to point to Colonel Gardiner in this Address, who, *being dead, yet speaketh* in the Ears of every attentive Person, that no Principles are so likely to make a *Great and Good Man* (such as he himself was), as those of *Christianity*. The Publick has been lately obliged with the Life of this honourable Person, by a † masterly Hand: to which, as to a fine Piece of rational, amusing, and instructive History, I would beg leave to refer the Gentlemen of the Army: and as they would esteem it an Happiness to resemble this distinguished Warrior in his † Death, who fell gallantly in the Field of Battle, with Wounds of Glory in his Breast; so may it be their Ambition to tread in the Steps

† Dr. Doddridge.

† He was slain at the Head of his Regiment, at the Battle of Preston Pans, in the Rebellion 1745.

of

## \* DEDICATION:

all his Actions, the greatest Magnanimity of Spirit, the most unbounded Generosity of Soul, the best Loyalty, the most steady Attachment to our Sovereign, and the truest and most cordial Love of our Country, are all taught in the Schools of *Christian Philosophy*, and may be acquired under the *Banner of the Cross*.

Thither, my Lord, the Author of this Address begs Leave to accompany You, with his most fervent Wishes for your daily Progress in those Paths, which lead to unfading Honour here, and endless Glory hereafter.

If your Lordship should think the Discourse to the Soldiery penned with too much Emotion of Heart, and of his most useful and exemplary Life, and rival him in all those laudable Parts of his Conduct, which have raised a lasting Pillar to his Memory, and acquired him a Name that has done him more Honour than the Trophies of a Victory, or all the Splendor and Magnificence of a triumphal Procession.

Warmth



Warmth of Expression, if, as a *Spiritual Watchman*, the Preacher has *lifted up his Voice like a Trumpet, sounded an Alarm*, and uttered his Words in *Thunder*, he would meekly desire to be understood with Candour, as accommodating himself to the *Military Genius and Character*, which disdains a *cold, lifeless, and unpersuasive Harangue*. He has indeed used great *Plainness* of Speech; and the rather, because no one has a more sincere Regard for the *Profession*, or a higher Esteem for those *excellent Persons*, who worthily fill the chief and most conspicuous Posts in the Army than himself.

Among these Lord *Ossulstone* is always remembered with the liveliest Sentiments of Respect and Good-will. May every thing, my Lord, that is *great, and good, and prosperous*, distinguish and adorn your Days! And may those Principles of *Honour, Generosity, and Loyalty*, which displayed them-

# **DEDICATION.**

themselves betimes in your Lordship's  
 Breast, abide with you, as you advance  
 through Life; and, attended with every  
 other virtuous and excellent Accom-  
 plishment, give a Grace and Dignity to  
 your riper Years! These, my Lord, are  
 the most sincere and most ardent Wishes  
 of

**Your LORDSHIP'S**

*much Obliged, and*

**most Obedient Servant,**

**28 OCT 62**

**Tho. Broughton.**

ACTS X. 1, 2.

*There was a certain Man in Caesarea called Cornelius, a Centurion of the Band called the Italian Band:*

*A devout Man, and one that feared GOD with all his House, which gave much Alms to the People, and prayed to GOD alway.*



*Rejoice, my Friends and Fellow Soldiers in the Christian Warfare, that ye are this Day assembled here together in the House of God; and that this may be for the better, and not for the worse, I beseech you to hear me patiently.*

*\* The Commanding Officer, at the Request of the Chaplain, with all Readiness, issued out an Order for the Drums to beat, as a Signal for the whole Garison to attend; and, with great Decency and Dignity, marched at the Head of his Men to Church: and, by his Presence and Authority, gave no small Countenance and Encouragement to the Preacher's Discourse.*

The sacred Writer gives us, in the Text the Character of a gallant and religious Captain, who thought his military Profession not inconsistent with the Duties of Religion, but was valiant for the Laws of the Most high God, no less than for the Rights of his Country, and as zealous (I may say, infinitely more so) for the Honour of the KING of Kings, as for that of the Court of Majesty under which he served. From whose pious and excellent Conduct in his Station, I beg Leave to make this Remark; That a *military Life*, however branded with Ignominy by some of a different Profession, is an allowable and honourable State, and no Enemy to a godly Life and sober Conversation. The Lawfulness of this Employment is not, I think, easy to be disproved, after it has escaped the Censure of that impartial Reprover of Vice, *John the Baptist*: for when the *Soldiers*, among others of different Occupations (who were all pricked to the Heart by his awakening Sermons), demanded of him, *What they must do?* what Course take, to flee from the Wrath to come? his Answer was, *Do Violence to no Man, neither accuse any falsely, and be content with your Wages*<sup>b</sup>. This Answer

<sup>b</sup> Luke iii. 14.



of the Baptist is, I think, a sufficient Argument for the Lawfulness of a military Life; for had it been criminal or unwarrantable, *John* (who regarded not the Persons of Men) would not have spared them; but instead of exhorting them to do no Violence, to accuse no one falsely, and to be content with their Wages, he would have commanded them to quit their Colours, to lay down their Arms, and disband themselves. Nor would our blessed Saviour have countenanced, much less commended the humble Centurion mentioned by *St. Luke* in his Gospel, if his way of Life had been repugnant to true Religion and Virtue. Wherefore those Persons are under a Mistake, who imagine that a military Life is of course an unlawful and wicked one; no, notwithstanding too many Persons in the Army (to our Grief be it spoken!) are at present exceedingly vicious and corrupt, yet (to the Praise of our God be it mentioned) there are some pious Centurions amongst them, some devout Soldiers of *Jesus Christ*; and therefore the Persons that occasion this Reflection are to be censured, not the Profession; for that is innocent and safe.

But yet, after all the kind and just things that can be spoken in behalf of the military

*Life*, as a lawful or honourable Service, still it will suffer in the Esteem of many People, through the ill Practices and wicked Behaviour of some who are engaged in it. The sober Part of Mankind must entertain dreadful Apprehensions of that way of Life, and be fearful of their Relations and Friends entering into it, if once they are induced, by the wicked Practices of some, to think, that the notorious Vices of *Swearing*, *Drunkenness*, *Lewdness*, and many more abominable Sins, are habitual to the Army; and must needs conclude, that to be a *Soldier*, is to be in the ready Road to Ruin and Destruction. And who can blame the Apprehensions and Fears of reasonable Men and sincere Christians on this Account, or accuse a virtuous Parent of Uncharitableness and Scandal, who, wakeful for the Salvation of his Son, should counsel him in the Words of *Jacob* concerning *Simeon* and *Levi*, *O my Son, come not thou into their Secret; unto their Assembly, mine Honour, be not thou united!* I do not mention this by way of Reproach to the Profession, which (I grant) is innocent and honourable: neither do I level my Discourse at particular Persons; for, alas!

Gen. xlix. 5, 6.

among

## The CHRISTIAN SOLDIER.

5

among all Orders and Degrees of Men, some are Delinquents, and commit things worthy of Blame: *for in many things we offend ALL*. And though my present Design leads me to address myself to a particular Set of People in a particular Manner, I would not have it by any means inferred, as if I thought that these Men were *Sinners above all others*. No, we have too great Reason to lament and say, that *we are all gone out of the way, and together become unprofitable*. Therefore let every Offender, of what Rank or Quality soever, *smite sorrowfully upon his own Breast*, and say, *God be merciful to me a Sinner*. Let every guilty Person meekly own, with penitent David, *I have sinned against the Lord, I AM THE MAN*.

Thus much by way of Preface to the ensuing Discourse, which will, I hope, remove all sort of Offence, that might otherwise be taken at my Freedom and Boldness, in exposing some Vices (which I lie under an ungrateful Necessity to do) to which the *Army* is so much addicted.

In order the more effectually to do this, permit me, *my Friends and Fellow Soldiers*,

<sup>a</sup> James iii. 2.

<sup>e</sup> Luke xiii. 2.

<sup>f</sup> Rom.

iii. 12.

<sup>g</sup> 2 Sam. xii. 13.

B 3

I. To

I. To set before you the Pattern of *Cornelius*.

II. To shew how unlike to this Pattern the Conduct and Behaviour of too many Persons in the Army is. And,

III. To offer some Motives to engage you All to follow his excellent Example.

To begin with the first Thing proposed :

*Cornelius* was a Gentile, a Subject of the Roman Empire, Captain of a Company of Soldiers, and stationed in *Cæsarea*, the chief Residence of the Roman Governors of *Judea*, to keep the *Jews* in Subjection, who were become tributary to the Romans. However, though by Birth a Heathen, and by Profession a Soldier, yet he was a Profelyte, and worshiped the God of *Israel* only. The sacred Historian speaks much in his Commendation, and says, that *he was a devout Man, one that feared God, which gave much Alms to the People, and prayed to God alway*.

Each of these amiable and divine Qualities deserve our particular Consideration.

I. *Cornelius* was a devout Man. And here some may be apt to take up the taunting Question of old, and say, *Can there any good thing come out of Nazareth* <sup>a</sup>? Can Devo-

<sup>a</sup> John i. 46.



tion lodge in the Breast of a Soldier? Or the bloody Trade of War yield *faithful* Servants to the God of Peace? Yes; for with God *all things are possible*, and *Cornelius* has given us an Example that All This is easy to be done. Nor has any Change of Time, Place, or Customs, rendered Religion more difficult to be practised by our modern *Soldiers*: For does a military Life of itself unfit People for Devotion? Are they *obliged* to be vicious, because they bear *Arms*? Must they forsake *Christ's Banner*, and forget that they are his Soldiers, as soon as they list themselves in the King's Service, and muster under his Colours? Surely no: Nor will they make this their Practice, who tread in the Steps of our good Centurion. He was a *devout* Man, and, as such, we may conclude, free from presumptuous Sins, especially those two dreadful ones, too much practised in the Army, *Drunkenness* and *Unclean-ness*. He cannot be supposed to have wallowed in Drink, as the Sow in the Mire; nor to have defiled his own or Neighbour's Body with Deeds of Impurity: No unclean or immodest Words polluted his Tongue, that noble Organ of Prayer and Praise; but he decked himself with Sobriety as with an Ornament of Gold, and with Chastity as with a beautiful Garment.

2. *Cornelius feared God.* As he was a Captain, so, in all Probability, he was a Man of Courage, expert in the Art of War, and had raised himself to this Post in the Army by his heroic Actions; and yet his Undauntedness and Skill in military Matters did not set him above the Fear of God, nor his Courage as a Warrior overshoot his Meekness as a good Man; which shews that a brave Spirit and a humble Spirit may dwell in the same Breast. And indeed true Courage is founded in Humility and the Fear of God; and no Person is less timorous, or more gallant, than the devout humble Man. agreeable to the Remark of the wise Man, *The Righteous are bold as a Lion.* Cornelius feared God, and therefore had nothing else to fear. Though ten thousands of the People should have set themselves against him round about, and though there had rose up War against him, yet his Trust in God would have kept him undaunted and undismayed; For who or what can harm the Man that is a Follower of that which is good? He had learnt from the sacred Records of the Jewish Wars, that Success in Battle did not so much depend upon the

<sup>1</sup> Prov. 28. 1.

<sup>2</sup> Psal. iii. 6.

<sup>3</sup> 1 Peter

Number and Strength of Armies, as upon the Assistance and Influence of the Lord of Hosts. Upon this, as well as other Accounts, he feared God, presuming wisely, that this was the sure and only way to be victorious in Battle.

3. Cornelius gave much Alms to the People. In order to do this, we must suppose that he was frugal in his Expences, not lavish in Furniture and Dress, not a Squanderer of his Money in gaming or excessive drinking: For if these had been his Practices, he would not have had enough for the necessary Support of himself and his Household, much less for the charitable Relief of Persons in Need and Distress. But he was a discreet and prudent Oeconomist; he proportioned his Expences to the Value of his Income, always reserving something for the Poor. To bring this about, we may imagine, he kept much at Home, or was private in his Quarters, not wandering Abroad, or consorting with loose and extravagant Companions, those pernicious Wasters of Money and Time. He, doubtless, considered that he was accountable for these precious Talents, and therefore did not spend or consume them upon his Lusts.

4. *Cornelius prayed to God always.* Prayer is a Duty we all owe to God, and the Morning and Evening Oblation thereof is no less expected from the *Camp*, than from the *Altar*. No Profession is an Excuse, or will serve as a reasonable Pretence for Indevotion. The *King* upon his *Throne*, the *Nobleman* in his *Palace*, the *Priest* in the *Temple*, the *Tradesman* in his *Shop*, the *Day-labourer* in the *Field*, and the *Soldier* in his *Garrison*, must bend their *Knees* to God, supplicate for *Mercy*, petition for *Grace*, and offer up *Praise* and *Thanksgiving* every *Day* they live. This was the constant Practice of devout *Cornelius*. Nay, it seems, he did not content himself with the ordinary Returns of Prayer every Morning and Evening, in private; but he, in the Fervour of his Heart, prayed to God *always*; that is, he prayed often, he was *daily* in the *Temple*, praying to, and praising God, at the stated Hours of publick Service; and moreover at all other Times in a good Disposition to pray. He was sensible, no doubt, of the Corruption of his Nature, and of his Proneness to commit Sin; and therefore he often meekly bowed before the Throne of Heaven, laid open the Secrets of his Soul to the LORD, confessed his



his Weakness, and implor'd the Aids of Divine Grace. He was in one of these blessed Tempers, praying unto God, when a *shining Messenger* was sent to him with good Tidings from Heaven, as we read in the Chapter from whence my Text is taken. He thought it no Disparagement to his honourable Office, to *fall low on his Knees before the Footstool* of Divine Grace, nor any Reflection upon his military Pomp, to acknowledge himself a *miserable Sinner*. And tho' it is probable such uncommon Piety was attended with Scoffs and Ridicule from ungodly Men, as *Elissa's* was, when the Children had him in Derision, and insulted him, saying, *Go up, thou bald Head; go up, thou bald Head*; yet he patiently persevered in his Duty, and comforted himself with this Consideration, that it was better to go to Heaven with Reproach, than to Hell with Praise. O excellent Pattern of religious Fortitude, and heavenly Devotion! And now smite upon your Breasts, *my Friends*, and answer me ingenuously, whether you do not think that *Cornelius* was a worthy Man, and highly deserving of your strictest Imitation? Tell me now, that your

2 Kings ii. 23.

Heads

Heads are cool, and your Hearts, as I hope, touched by serious and devout Impressions, whether you do not approve of the blessed Life of this holy Warrior, and wish that you lived like him? If so (and do Thou, O God of all Grace, grant that it may be so!) why do any of you act so contrary a Part, and make your Practice the very Reverse of his?

II. And this brings me, *2dly*, to shew how unlike to this Pattern the Conduct and Behaviour of too many Persons in the *Army* is.

*Cornelius* was a devout Man, and one that feared God. But are there many of you, my Brethren, of this religious Disposition? Do ye fear and tremble at the Majesty of the great God? Suffer your Consciences, you that are guilty, to speak the Truth; — few, very few of you, I doubt, are so well disposed. For, not to enumerate all the Instances of Piety and Devotion, in which you are grossly and wholly defective, I will mention but a few.

And, first, in point of *Sobriety*, Alas my Friends, what Strangers, nay, what Enemies, are most of you to a sober, temperate way of Life! How frequently do you, the meaner Sort especially, through Excess of Liquor, reel to and fro, and stag

ger

ger, and lie in the Streets like dead Men! How insatiable is your Thirst after Drink, as if the Gratification of that Appetite, in common to us with Brutes, was a *joy unspeakable*, and full of Comfort! To this Purpose you assemble by Troops in Tippling-houses (which are too often made Harbours for Drunkards, and idle Men), where you destroy your Health, and waste your Money and Time (those precious Talents for Eternity), in Tumults, Revellings and Drunkenness. In these Houses you often sit till Midnight, and prevent the Morning Watch, not with Hymns and Psalms (as David did) but with blasphemous Rant and obscene Songs. My Brethren, Cornelius did not so.

Again, Your Offences, in point of Chastity, are very scandalous, and too notorious to be denied; inasmuch that the bare Sight of you is suspicious and painful to the modest Part of the Daughters of our Land. Like lawless Schemem, you seize upon unstable Women, and deal with them as with Harlots. Or, if these withstand your Importunities, yet what an easy Prey do you become to lewd Women, those abandoned

Gen. xxxiv. 31.

C

Wretches,

Wretches, who spread their Nets in every Street, and decoy and ruin all such as have not Grace and Resolution to flee from their Enchantments! Having Eyes full of Uncleanneſs and Adultery you wander after theſe pernicious Deceivers, and give yourſelves looſe to vile Luſts and brutiſh Affections. That I do not charge you wrongfully in this reſpect (which I ſhould be loth to do), is too manifeſt, from the numerous and melancholy Inſtances among you of putrify'd Bodies and rotten Bones.

Paſs we on to another Inſtance of Irreligion amongſt you, in which you act quite contrary to the devout *Cornelius*. Of him is this gracious Report, *He feared God*. Examine now your Hearts: Do you fear Him? Do you reverence his holy Name, or Laws? Alas! 'tis a ſad Truth) you do not; you have not the Fear of God before your Eyes; but you wax bold in Wickedneſs, and grow hardy and courageous in Vice. With great ſwelling Words you bid Deſiance to the Almighty, and continually blaſpheme that holy Name by which you are called. My Friends, *Cornelius* did not ſo.

Again, *Cornelius* gave much Alms to the People. You will object to my comparing your Conduct with his in this thing, becauſe

the



the Straitness of your Circumstances, and Narrowness of your Incomes, will not suffer you to give away much Money, if any, in Charity. I believe this to be true, and have Reason to suppose, that, after you have provided yourselves Food to eat, and have equipp'd yourselves in that clean and comely Array which your Officers expect, you will have but little of your Pay left for charitable Uses. And yet you are blame-worthy even in this Point, because you often squander away your slender Allowance (and when that is gone, pawn your Regimental Accoutrements) to satisfy your Lusts. Hence those severe Punishments so frequent among you, for Neglect of Duty, and making away with your Furniture.

Once more, and I will put an End to these ingrateful Comparisons; as *Cornelius prayed to God always*. But, where, alas! shall we find this Practice amongst you? Prayer seems to have been banish'd from the Army, and *Curfing* and *Swearing* brought in, in its room. Most of you, I fear, live without Prayer, and pass away Days, Months, and Years, without bending your Knees to the GOD that made you, to the Saviour that redeemed you, or to the Holy Ghost who alone can sanctify your

Souls, and fit you for Heaven. Let me not seem uncharitable in this Assertion: I speak Truth, when I pass this Censure on the most of you; for if you did accustom yourselves to pray, the Ears of good Christians would not be so often stunn'd with that horrible Din of Blasphemy, nor shock'd with those dreadful Oaths, Curses, and ungodly Speeches, which daily and hourly proceed out of your Mouths. 'Tis an unpleasant Office, my Friends, an Office I do not delight in, to reprove you in this publick Manner, and set before you the Things which you have done; but I appeal to your Consciences for the Truth of what I say; and many of you can bear me witness, that I have not spared private Reproof, when, in my Hearing, the Name of God has been by you blasphemed or taken in vain. Now, as I before observed, this being your too common Practice, 'Tis impossible that you can pray to God; for Prayers and Oaths are of as contrary a Nature as Light and Darkness, Heaven and Hell. Can a Man call for Damnation upon his Body and Soul, as most of you (with Grief I relate it) do, and yet be punctual at his Devotions? Oh no! If this were the Case, he would tremble at the Name of the most High God,

and

and never mention it but with Reverence;  
and godly Fear. Would it not be a great  
Piece of Absurdity, to cry out for *Salva-*  
*tion* this Hour, and for *Damnation* the next?  
Therefore I am sure of this, that they who  
*swear*, hardly ever *pray*. And O that the  
horrid Practice of profane *Cursing* and  
*Swearing* was less frequent in the Army!  
Is it, my Friends, a military Accomplish-  
ment to curse and swear? Do you imagine  
that it adds Grace to your Speech, or Man-  
liness to your Looks? Or do you fancy  
that it resembles the Roaring of a Lion, and  
renders your Presence terrible? Alas! vain  
Men! no wise and good Man looks upon  
a *Swearer* to be a *Hero*, or accounts him  
a courageous Person, because he is a pro-  
fane and wicked one. Do ye remember  
the History of *Goliath* and *David*? The  
former was of a gigantick Stature, proud  
of his Strength and Armour, and blas-  
phem'd the great God of *Israel*. The  
other was a young Man, humble and de-  
vout, naked and unarm'd, that did not  
boast of his Strength, as did the haughty  
*Philistine*, but trusted in the Lord his  
God; and yet this unarm'd Stripling slew

that vain-glorious blaspheming Giant, and *smote off his Head.* I leave you to make the Application. After all, I am willing to hope that you do not commit Sin out of Defiance to God and Religion, nor with Design to shew how impious and profane you dare to be (these would be dreadful Aggravations of your Crimes) but I rather think, that you run into it through the Influence of bad Examples, the Want of Consideration, the Strength of your Lusts and Passions, and the Power evil Habits have gotten over you; and therefore if you will only allow yourselves to think and reason upon the Case, I shall not despair of your listening to good Counsel. Suffer me then in the

III<sup>d</sup> and last Place, to exhort you by the most powerful Motives to amend your Lives, and follow *Cornelius's* excellent Example. And, 1<sup>st</sup>, Consider that it is appointed unto all Men once to die. Death may be your Portion very soon. Thousands are the Dangers that frail Mortality is exposed to, and the Gates of Death ever stand wide open to receive Passengers from the sorrowful Regions of this World. O how prepared then ought we all to be, who are liable to be snatched away in a Moment, and hurried down to  
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## The CHRISTIAN SOLDIER.

the dark Chambers of the Grave? But your Case, my Friends, is generally more dangerous; and the Hazards you run, more perilous than those of other Men. You are not only liable to be swept away with Sickness, but to be hewn down by the Sword in War. 'Tis true, Peace is in our Dwellings at present; but ye know not how soon the Trumpet may sound, and ye be called forth to the Battle. Your Lives will then be very precarious, and be exposed to a thousand Accidents, each of which may put an End to your Days. A Bullet lodged in the Heart, a Sword sheathed in the Breast, or a Battle-axe cleaving the Brain, may dispatch you in a Moment. This Consideration should weigh with you to lead good Lives, after the Example of *Cornelius*. For if you die (as Millions have done) in the Field of Battle, with all your Sins about you, your Case will be exceedingly deplorable: For then there will be no Time for Repentance, no Space for Prayers or Tears, no merciful God to take Pity or Compassion on you, no loving Redeemer to wash away your Sins in his Blood, and no guar-

p This Sermon was preached in the Year 1737, since which Time almost all Europe has been engaged in Tumults, War, and Blood.

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dian Angels to convey your Souls to the Habitations of just Men departed. Seeing then that Life (the Life of military Men especially) is very uncertain, *What manner of Persons ought ye to be in all holy Conversation and Godliness?* Oh then be devout and fear God, as good Cornelius did, and you will be in constant Readiness to die: Then, though you should be called forth to Battle, like the gallant Son of Jesse, you will enter the Field with Courage, hear the Din of War undisturbed, and with your Prayers and Arms, as David with his smooth Stones, smite and wound the Head of your Enemies; or if in the Thunder of the Battle it should be

9 2 Pet. iii. 11.

*When thou goest out to Battle against thine Enemies, and seest Horses and Chariots, and a People more than thou, be not afraid of them; for the Lord thy God is with thee.*

*And it shall be when ye are come nigh unto the Battle, that the Priest shall approach and speak unto the People;*

*And shall say unto them, Hear, O Israel! ye approach this Day unto Battle against your Enemies: let not your Hearts faint, fear not, and do not tremble, neither be ye terrified because of them:*

*For the Lord your God is he that goeth with you, to fight for you against your Enemies to save you.* Deut. xx. 1, 2, 3, 4.

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your Lot to be cast down, and to fall among the Slain, your Warfare will be but accomplished, and you only removed to celebrate an eternal Triumph in Heaven. O blessed Portion of every devout Soldier! He fights with Courage, dies in Peace; and lives in Glory.

2dly, Let the Consideration of the awful Day of *Judgment*, and the strict Account which you must then give of your Thoughts, Words, and Actions, prevail with you to amend your Lives, and imitate the excellent *Cornelius*. Be assured, my Friends, that a most impartial and solemn Time of Reckoning is hastening on, when all the World, and you among the rest, must appear before the Judgment-seat of Christ, to answer for the Deeds done in the Body. At that tremendous Time *the Books will be opened*, and all the Scenes of your whole Life be displayed in the open View of Men and Angels; then every wicked Thought of your Hearts, every wicked Word of your Mouths, and every wicked Work of your Hands, will be brought to Light, and Judgment be passed upon you for them: Oh, my Friends, how will you be able to stand in that fiery time of Trial! what will a good Conscience be worth in that Day! when you,  
groaning

groaning for Anguish of Spirit, shall call for the *Mountains to fall upon you, and the Hills to cover you* : from the angry Face of that God whom you have blasphemed ! How will you then wish (but in vain) that you had lived a holy Life, like the pious *Cornelius*, and had trod in his devout Steps ! *My Brethren*, I can as soon reach Heaven with my Hands, as tell you what amazing Thoughts, what terrifying Reflections, and what universal Distress, you will then feel, unless you amend your Lives, and prepare for the great and terrible Day of Judgment.

3dly, Let the serious Consideration of Hell-torments constrain you to repent, and live like the devout *Cornelius*. When the Judgment is over, and this last sad Sentence passed, *Depart from me, ye Cursed, into everlasting Fire*, the Souls of the Damned will immediately be thrust into a Lake which burneth with Fire and Brimstone, where the Worm dieth not, and the Fire is not quenched. In this doleful Prison of Darkness and Despair, condemned Souls will be tormented with the Devil and his Angels, and every Part of them be racked and convulsed with the sharpest Agony, and most racking Pains. The *whorish and adulterous Eye* will then be

• Luke xxiii. 30.

• Matth. xxv. 41.

put



put out in utter Darkneſs: The *Tongue*, that was uſed to *Cuſing*, *Swearing*, and *filthy Talk- ing*, will then be ſcorched up with torment- ing Flames, and be denied a *Drop of Water* to cool its intolerable Heat: The *Body*, which uſed to be defiled with *Drunkenneſs* and *Uncleanneſs*, will be burnt up as a *Fire- brand*; and, what is ſtill worſe, though the Pleaſures of Sin are but for a Season, yet the Punishments of it will be without End; *For the Smoke of the Torment of the Damned aſcends up* (ſaith the Scripture) *for ever and ever*. The Troubles of this Life are generally but for threeſcore Years and ten, or if they laſt to fourſcore Years, yet then they deſcend with us to the Grave, and vex us no more; but the Torments of Hell are of a never- ending Duration, they out-laſt ten thouſand times ten thouſand Ages; *And who, my Friends, can dwell with everlaſting Burnings?* O be wiſe, and conſider theſe amazing Truths, that ye may flee from the Wrath to come. Bid, from this Hour, a final Farewel to Swear- ing, Gaming, Drunkenneſs, and Unclean- neſs: Be ſober, be chaſte, be temperate; keep holy the Sabbath-day, flee Idleneſs and bad Company. Remember you are Chriſt's Soldiers, and were liſted under his Banner

<sup>u</sup> Rev. xx. 10.

<sup>w</sup> Iſai. 33. 14.

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at your Baptism; wherefore<sup>x</sup> put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. Stand therefore, having your Loins girt about with Truth, and having on the Breast-Plate of Righteousness; and your Feet shod with the Preparations of the Gospel of Peace; above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

4thly and Lastly, Let the Consideration of the Joys of Heaven, and of that never-fading Crown of Glory, that is laid up and reserved for all faithful Soldiers of Jesus Christ, stir you up to lead godly Lives, after the Pattern of our good Centurion, Cornelius, my Friends, fought a good Fight, and is now gone to receive his Reward, and is set down, with many Thousands of happy Spirits, in Paradise, waiting for Christ's second coming to judge the World, when he will receive<sup>y</sup> a beautiful Crown from the Lord's Hand. And is it Matter of Joy or Grief to him, think ye, now, that his Life was holy and harmless? Surely, of Je-

<sup>x</sup> Ephes. vi. 11.

<sup>y</sup> Wisdom v. 16.

Joy beyond Expression, since eternal Happiness is before him, and he only waits till the Judgment of the great Day, to take his Seat among Saints and Angels in the highest Heavens. O sweet Expectation! O delightful Prospect of glorious Things to come! Live ye the *Life* of this righteous Man, and your *latter End will be like his*. The great Captain of your Salvation, Jesus Christ, is ascended up into Heaven, and set down on the Right Hand of his Father in the Throne of his Glory, to prepare Mansions of unspeakable Beauty and Splendor for all his devout Followers; where will be Seats for you, and Crowns of Glory for your Heads, if ye will but strive for the Victory, and triumph over your spiritual Enemies, the *World, the Flesh, and the Devil*. Turn ye; turn ye then from your evil Ways; that ye may be deliver'd from the Gates of Hell, and be translated into the everlasting Kingdom of GOD's dear SON. The Arms of Divine Mercy are still open to receive and embrace you; God willeth Joy not the Death of Sinners, but had rather they should repent and be saved. Our Lord Jesus Christ is ready to own you, and wash you from your Sins in his own Blood; and the Holy Ghost continually maketh Intercession for you, with Groanings, which can-

not be uttered. Turn ye then from your evil Ways, for why will you die in your Sins? And, that this with'd for Conversion from Satan unto God may be wrought in you effectually, accustom yourselves, I intreat you, to lift up your Hands and Hearts in frequent and fervent Supplications unto the Throne of Divine Grace, that He who alone can govern the unruly Wills and Affections of sinful Men, may turn the Bias of your Wills towards Godliness. O pray for Mercy, while Mercy is to be had, To-day, while it is called To-day; or ever the Silver Cord of Life be loosed, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel be broken at the Cistern, when the Dust shall return to the Earth as it was. Pray always, with devout Cornelius. No Place is quite incommodious for this Duty, especially for that Part of it which is made up of short Ejaculations; for this may be performed when you walk by the Way, when you sit at Meat, when you lie down, and when you rise up. Be careful and constant likewise in resorting to the House of God, where you will hear His most holy Word read and preached to you, which will greatly help you forward in your Way to Heaven. It is necessary

• Zech. i. 4. • Eccles. xii. 6, 7. • Deut. xi. 19.



also to seek after proper Instruction concerning the Nature, End, and Benefits of the Sacrament of the Lord's Supper, and prepare yourselves accordingly for the worthy receiving thereof. And that ye may obtain a right Judgment of this most divine and heavenly Mystery, and of your Fitness to be Partakers of it, consider well the Nature and Obligation of your Baptismal Vow, and the Covenant made between God and your Souls, when you were baptized into Jesus Christ, and made Members of his Church: Three Things were then promised and vow'd in your Name; 1<sup>st</sup>, That you should renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh. 2<sup>dly</sup>, That you should believe all the Articles of the Christian Faith. And, 3<sup>dly</sup>, That you should keep God's holy Will and Commandments, and walk in the same all the Days of your Lives. This now was your Covenant with God, and by this your Profession ye were at that Time properly listed Soldiers of Jesus Christ; and, in Consequence of this, Almighty God then enter'd into Covenant with you, and made you very Members incorporate in the mystical Body of his dear Son, chose you for his own Children by Adoption, and gave you a Title to an

Inheritance in Heaven. Now, do you remember this Covenant? Do you live suitably to your Engagement? Do you repent you truly of the several Breaches of your baptismal Vow, and are you sensible that you forfeit all these glorious Privileges of being in *Christ*, in God, and in the Way to Heaven, as often as you sin wilfully? and do you repent, believe and obey the Gospel? If so, you are rightly qualify'd and prepar'd to receive *Christ's* Body and Blood in the Holy Sacrament of the Lord's Supper. And further, without *Repentance, Faith, and Obedience*, which are the main Articles of your baptismal Covenant, 'tis impossible that you should please God, or be meet to go to the Table of the Lord.

To conclude, Meditate often, *my dear Friends*, on the vast and exceeding great Glory of the celestial World. You have noble Opportunities for this most profitable as well as pious Exercise, when you are upon Guard, in the silent and solemn Season of the Night; when a *deep Sleep hath taken hold of Men*, and every thing round about you is *still and awful*. Then may you undisturbedly lift up your Eyes unto the bright and shining Firmament of Heaven, and devoutly worship God, who dwells there in Majesty and great Glory: And reflect how

agree-

agreeably the blessed Inhabitants of the World above are employ'd, while we, distressed Pilgrims below, like benighted Travellers, are stumbling in dark Ways, thro' the howling Wilderness of this World. Such wise and holy Thoughts will deaden your Affections to, and wean them from earthly things; will blunt the Edge of Temptations, and strengthen you against the Wiles of the Devil. Finally, they will greatly sweeten the Fatigues and Toils of your present Allotment in the World, and dispose you to bear up with *Courage* and *Cheerfulness* under all the Difficulties and Uneasinesses that attend it: Whilst thro' Patience and Comfort of God's Promises, you can reflect, that all your *Watchings, Labours, and Pains*, which in the Order of Providence you undergo, for the Service of your King and Country, may, in the End, turn to your own great and everlasting Good: And that your very want of Ease, Riches, and Happiness, in this World, may, thro' Submission and Resignation to the Will of God, become so many glorious Preparatives for Rest, Honour, and Felicity, in the World to come. Be advised then to receive with Meekness these Words of Counsel and Exhortation; which I the more earnestly beseech you to do, because I may never have another Opportunity of speak-

ing to you in this manner. You are to be station'd soon in another Place; and, considering the many Casualties of this uncertain Life, we may not behold one another's Faces again in this publick Manner, till we all appear before the Judgment-Seat of *Christ*: And, Oh! what a dreadful Appearance will that be, unless you now give heed to my Advice, and *bring forth Fruits meet for Repentance*; for I must then turn your Accuser, and be there as a *swift Witness* against you, and testify that I warned you to *flee from the Wrath to come, and you set at nought all my Counsel, and would none of my Reproof*. But, my Brethren, I would still hope better things of you, and things that accompany Salvation, though I thus speak.

And now I shut up all, with an humble Request to those Gentlemen, who fill and adorn the high and superior Posts of the Army.

### GENTLEMEN,

" 'Tis your Ambition and Aim to have  
 " your Men in good Order, comely Array,  
 " and manly Discipline; you instruct them  
 " in the Arts of War, train them up for  
 " martial Atchievements and noble Exploits,

Mat. iii. 8.

Prov. i. 30.

Heb. vi. 9.

— and



“ and awe them to respect *You*, and to ho-  
 “ nour the KING. In this ye do well; but  
 “ I trust you do not stop here. *You*,  
 “ Gentlemen, know your Duty; yet, I am  
 “ confident, will freely give me leave to  
 “ remind you of this important Branch of  
 “ it, the keeping a strict Watch over the  
 “ moral Behaviour of the Soldiers that are  
 “ under you: The pious Captain *Cornelius*  
 “ stoop’d to this Employ, who (we are told)  
 “ had a devout Soldier that attended him;  
 “ and whose Goodness, we may suppose,  
 “ was, in a great Measure owing to the  
 “ Captain’s shining Example, and virtuous  
 “ Conversation. May this truly brave and  
 “ noble Centurion be your Pattern: May  
 “ you, *Gentlemen*, tread in the Steps of this  
 “ illustrious Warrior, and engage your In-  
 “ feriors to be Wise and Good by your  
 “ Commands and Examples. It is scarce  
 “ imaginable what Glory might be given  
 “ to God, what Success to the Enterprizes  
 “ of an Army, and what Comfort would  
 “ accrue to the Minds of such a *General* and  
 “ other *Officers*, who took strict Care to  
 “ suppress the Vices of those under their  
 “ Command; particularly, the horrid Im-  
 “ piety of profane Swearing and Cursing,  
 “ which, as a *great Duke* once told his Sol-  
 “ diers, is a Sin that has the least Tempta-  
 “ tion,

"tion, and is of the most heavy Guilt. To  
 "which, as Soldiers are too often very sub-  
 "ject, so, being committed openly, and  
 "thereby made liable to Observation, may  
 "be easily punish'd and suppress'd. The  
 "mere Frowns of *Officers* would do much  
 "towards it, but the constant Resentment  
 "of it would do it more, and a general Pu-  
 "nishment of it, most effectually. All this,  
 "Gentlemen, being consider'd, you will be  
 "induced, I hope, to vindicate the much  
 "injured Honour of your God, by using  
 "your utmost Efforts to put a Stop to  
 "this monstrous Sin; which if you do, and  
 "strive to excell in the other Parts of your  
 "Duty to God and your Neighbours, you  
 "will reap the blessed Comforts of so do-  
 "ing, even in this Life, and when your *War-*  
 "*fare is accomplish'd* here upon Earth, you  
 "will be preferred in the noble Army of  
 "the LORD of Hosts, and celebrate an eter-  
 "nal Triumph in the Kingdom of Heaven."

*Which GOD of his infinite Mercy grant,*  
*through the All-sufficient Merits of the*  
 Great Captain of our Salvation, JESUS  
 CHRIST; who with the Father, and  
 the Holy Spirit, liveth and reigneth,  
 ever One GOD World without End.  
 Amen.

PIOUS

# PIOUS EJACULATIONS,

Taken out of the Book of PSALMS.

## For Pardon of Sins

**H**AVE Mercy upon me, O God, after thy great Goodness: according to the Multitude of thy Mercies, do away mine Offences.

Wash me thoroughly from my Wickedness: and cleanse me from my Sin.

Turn thy Face from my Sins: and put out all my Misdeeds.

My Misdeeds prevail against me: O be thou merciful unto my Sins.

Turn thee, O LORD, and deliver my Soul: O save me, for thy Mercy's sake.

## For Grace.

**T**EACH me to do the Thing that pleaseth thee: for thou art my God.

Teach me thy Way, O LORD, and I will walk in thy Truth: O knit my Heart unto thee, that I may fear thy Name.

Make me a clean Heart, O God: and renew a right Spirit within me.

Turn away mine Eyes, lest they behold Vanity, and quicken thou me in thy Way.

Who can tell how oft he offendeth? O cleanse thou me from my secret Faults.

Keep thy Servant also from presumptuous Sins, lest they get the Dominion over me: so shall I be undefiled and innocent from great Offences.

*A PRAYER, taken out of the Holy Scriptures,  
against Swearing, Lying, and Evil-speaking.*

**O** LORD, who art a GOD of Truth, and without Iniquity, set a Watch before my Mouth, and put thy Fear in my Heart, *that I never profane the Name of my GOD, nor swear by it falsely, nor take thy Name in vain* [1]: Deliver my Soul, O LORD, from lying Lips, and from a deceitful Tongue [2]. *Defend me from an Heart that deviseth wicked Imaginations, a false Witness; and him that soweth Discord among Brethren* [3]. Let all Bitterness and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from me, with all Malice; *that I do no Evil to my Neighbour, nor slander my Neighbour* [4]. Grant this, I beseech thee, O LORD, for the sake of JESUS CHRIST.

*For Temperance, Chastity, and Modesty.*

**O** Most bountifull GOD, who givest Food to all Flesh; whose Mercy endureth for ever [5]: Grant that whether I eat, or drink, or whatever I do, I may do all to thy Glory [6].

Teach me, O LORD, to live soberly in this present World, as not abusing it [7].

To take heed to myself, lest at any time my Heart be overcharged with Surfeiting and Drunkenness [8].

Keep me from Excess of Wine, Revellings, and Banquetings; and from those who think it strange

[1] Deut. xxxii. 4. Psal. cxli. 3. Jer. xxxii. 40. Levit. xix. 12. Exod. xx. 10. [2] Psal. cxx. 2. [3] Prov. vi. 18, 19. [4] Eph. iv. 31. Psal. xv. 3. Eccl. iv. 23. [5] Psal. cxxxvi. 25. [6] 1 Cor. x. 31. [7] Tit. ii. 12. 1 Cor. vii. 31. [8] Luke xxi. 34.



that I run not with them to the same Excess of Riot [1].

Cleanse me from all Filthiness of the Flesh and Spirit, *that I may perfect Holiness in the Fear of thee, my GOD; and keep myself unspotted from the World* [2].

Let not the Greediness of the Belly, nor Lust of the Flesh take hold of me; and give not over thy Servant unto an impudent Mind [3].

*As our Body is the Temple of the Holy Ghost which is in us, which we have of thee our GOD, and we are not our own, but are bought with a Price; Grant therefore that I may glorify thee in my Body, and in my Spirit, which are thine* [4].

That having clean Hands, and a pure Heart, and leading an uncorrupt Life, I may receive a Blessing from thee, the GOD of my Salvation, through JESUS CHRIST. *Amen* [5].

*A HYMN of Praise, taken out of Psalm 18,  
New Version.*

**N**O Change of Times shall ever shock  
My firm Affection, LORD, to thee;

For thou hast always been my Rock,

A Fortress and Defence to me.

2 Thou my Deliv'rer art, my GOD:

My Trust is in thy mighty Pow'r;

Thou art my Shield from Foes abroad,

At home my Safeguard and my Tow'r.

[1] 1Pet. iv. 3, 4. [2] 2Cor. vii. 1. Ja. i. 27. [3] Eccles. xxiii. 6. [4] 1Cor. vi. 19, 20. [5] Psal. xxiv. 4. Pal. xv. 2. Psal. xxiv. 5.

- 3 To thee I will address my Pray'r,  
 (To whom all Praise we justly owe)  
 So shall I by thy watchful Care,  
 Be guarded from my treach'rous Foe.
- 4 'Tis GOD that girds my Armour on,  
 And all my just Designs fulfils:  
 Through him my Feet can swiftly run,  
 And nimbly climb the steepest Hills.
- 5 Lessons of War from him I take,  
 And manly Weapons learn to wield;  
 Strong Bows of Steel with Ease I break,  
 Forc'd by my stronger Arms to yield.
- 6 On his firm Succour I rely'd,  
 And did o'er num'rous Foes prevail:  
 Nor fear'd, whilst he was on my Side,  
 The best defended Walls to scale.
- 7 For GOD's Designs shall still succeed:  
 His Word will bear the utmost Test:  
 He's a strong Shield to all that need,  
 And on his sure Protection rest.
- 8 Who then deserves to be ador'd,  
 But GOD, on whom my Hopes depend?  
 Or who, except the mighty LORD,  
 Can with resistless Pow'r defend?
- 9 Let the eternal LORD be prais'd,  
 The Rock on whose Defence I rest;  
 O'er highest Heav'ns his Name be rais'd,  
 Who me with his Salvation blest.
- 10 "GOD to his King Deliv'rance sends,  
 "Shews his Anointed signal Grace:  
 "His Mercy evermore extends  
 "To *David* and his promis'd Race.